

# THE RIB RESTORED:

O R,  
*The Honour of MARRIAGE.*

A SERMON Preached in *Dionis-Back*-  
Church, occasioned by a Wedding,  
the 5. day of *June*, 1655.

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By RICHARD MEGGOT, Preacher of the Word,  
to the Parish of *Ford* in *Stafford*.

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MARK IO. 6, 7.

*But from the beginning of the Creation, God made them Male and Female: for this cause shall a Man leave his Father and Mother, and cleave to his Wife.*

Chrysost. tom. i.

ἵνα μάθη ὁ ἄνθρωπος ὅτι ὁμότιμον αὐτῷ ζῶον μέλλει εἶναι τὸ διαπλατ-  
τόμενον διὰ τῆς καθάρσεως ἐπ' αὐτῷ ἔλεος ποιήσωμεν, ἕτω καὶ  
νῦν φησι ποιήσωμεν αὐτῷ βοηθὸν καὶ αὐτόν.

Agellius l. i. c. 6.

*Quoniam ita natura tradidit, ut nec cum illis (uxoribus) satis commode, nec sine illis ullo modo vivi possit: salutis perpetua, potius quam brevi voluptati consulendum.*

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L O N D O N,

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at the Black-Bear in St. Paul's Church-yard, near  
the little North door of *Pauls*, 1656.



To the VVorshipfull *John Bayles* of  
*Wilbey*, in the County of *Suffolke*, Esquire.  
*Grace and Peace.*

Worthy Sir,



*He Publication of this crnde discourse, is a sufficient argument how incapable I am to resist friends importunities. I am not insensible, that there are too many defects in it, and I know those of maturer & better seasoned judgement, may finde more: But they that are the most iudicious, are the least censorious. Wherefore upon a supposition that I might be prevailed with, to wave such things as these, yet notwithstanding I might have reasons enough to oppose all entreaties; I will not repeat what I have so often urged upon this occasion, viz. My just desire of a close retirement, and naturall aversion, from any thing that might draw many eyes upon me. Besides all this, I have often reflected (with a more than common disturbance) upon the miserable disease, and distemper of the age we live in; the generality of men among us being compounded of Opinion and Passion, as of a Soule and Body: what one approveth, another disliketh; what one affecteth, another distasteth. It is very sad, but it is too true, a Spirit of giddinesse and distraction is gone out upon the Inhabitants of this dis-joynted Nation; and what the Angell of the Lord said to Hagar concerning Ishmael, is true of each particular Division and Separation; their hand is against every Man, and every Mans hand is against them: each by an uncharitable partiality inveighing against, and condemning of every one but themselves. And thus prejudice, a low and sinfull prejudice, unworthy of Men, much more of Christians, is the ascendant upon most mens Spirits. And they that are the most obscure, no question taste, but those that are most publick, shall be sure to drinke a double portion of this bitter cup. But woe to him that maketh the Crosse a stumbling block. As we should not doe the least evill, that the greatest good may come of it, that being to distrust Gods power, as if he could not effect*

*Gen. 16. 11.*

## The Epistle Dedicatory.

it; so neither should we refrain from the least good, for the greatest evil that may come of it, that being to distrust his goodness, as if he would not divert it.

Sir, Your Daughter was the occasion, that emboldneth me to make you the Patron of this Sermon. I must confesse, I could have wished that my libamina, the first-fruits of my labours to the world, had been something more generally usefull for the building up of Soules in their most holy Faith, and promoting of the power of godlinesse: this reacheth onely the particular duties of the Husband and the Wife. But these indeed are many, and exceeding weighty. The Spaniard hath a proverb, There is more required in Marriage, than two paire of Legs in one paire of Sheets. It is not to be attempted with a brutish and sensuall minde. O that all that are tyed in this sacred knot, would consider in good earnest, and lay to heart what it is the Lord requireth of them! I should thinke my selfe exceeding happy, and account it a mercy to give thanks for, Evening, Morning, and at Noon: might it please the Almighty, to accompany with his blessing, these weak endeavours of the unworthiest of all the labourers in his Vineyard, to make them instrumentall for the rectifying and remedying those dangerous abuses in choosung of those vile miscariages that are too frequent in living with this relation.

The seed I sowed in that Judicious Auditory, that was assembled upon this occasion was good, (O that it might bring forth much fruit!) pardon the hand that cattered it, it was unskilfull. I then drew a Copy, (O that all whom it may concerne, that now shall look on it, would write a'ter it!) not excepting at the unhandsonnesse, but pondering the usefulness of it. These are the hopes and prayers of

Sir,

Your affectionate Nephew  
to serve you in the Lord,

Richard Meggot.





THE  
RIB RESTORED:

OR,  
*The Honour of Marriage.*

GEN. 2. 18.

*And the Lord God said, It is not good that the Man  
should be alone, I will make him an help meet for  
him.*



When the stately structure of this materiall  
World first started out of nothing, at the  
call of the first Being; the method of the  
Creation proceeded commonly by Twins and  
Paires. If you look upon the Universe, there  
is a Heaven and an Earth; If upon the Hea-  
vens, there is a Sun and Moon; If upon the Earth, there is  
a Sea and Land; If upon the Time, there is a Day and Night;  
If upon the Seasons, there is a Winter and Summer; If upon  
the Creatures, there is a Male and Female; If upon our Na-  
tures, there is a Soule and Body: finally, if upon our selves  
compounded, the Flowers and Pinacles of corporeall existen-  
cies.

cies, *The Lord God said, it is not good that the Man should be alone, I will make him an help meet for him.*

My text is the *Banes of Matrimony*; the first, that ever was published: where *Adam* is asked thrice in once by the *Blessed Trinity*: None can shew any lawfull cause why he and *Eve* should not be joyned together: there is one why they should: for, *The Lord God said, It is not good, &c.*

Divis.

In which words you may be pleased to observe these three generalls,

1. An Introduction.
2. An Assertion.
3. A Resolution.

The Introduction is full of transcendent Majesty, *And the Lord God said.*

The Assertion confirms an experimentall verity, *It is not good that the Man should be alone.*

The Resolution testifieth an unwearied bounty, *I will make him an help meet for him.*

1. Gen.

The first of these is the Introduction, *And the Lord God said.* How the *Almighty* here spake, whether eternally, in his owne decrees; or *Syllabically* by the use of instruments; or *Miraculously*, by the revelation of *Angels*; or *Internally* in the mind of *man*; or supernaturally by any other means, were a question not more intricate than unseasonable for this assembly: wherefore following *S. Augustine's* counsell, *quomodo non est quod queramus, sed potius quid dixerit intelligamus*, to enquire not so much how he spake, as what he spake. I shall wholly wave it, entreating your attention to the two remaining parts of my text, whereof the former is the

Augustin. in  
Gen. ad literam.

2. Gen.

Assertion. *It is not good that the Man should be alone:* wherein take notice of these two particulars;

1. The Subject, *Man alone.*
- 2ly. The Prædicate, *It is not good.*

I will begin first, with the first of these, taking a brief view of the Subject, *Man alone.*

For the better understanding whereof, you must know, *Man* may be taken under three considerations.

{ Universally.  
 { Particularly.  
 { Indefinitely.

First Universally, as including every man, each singular individual without exception: but in this sense it must not be admitted here, for that would make the meaning of the words to be, *It Were not good for any Man to be alone*; but the Apostle telleth you, 1 Cor. 7. of being alone in a single life, 'tis 1 Cor. 7. 26. good for a Man so to be; and in the 19. of S. Matthew, you reade of *Eunuchs* that have made themselves so for the Kingdome of Heavens sake, *Eunuchs* b ἡ μὲν τῇ ἐκ-  
 λογῇ, &c. *Chrysostome* expoundeth it, not with *Origen*, by dismembring their bodies, but with continence by suppressing their desires: an action so farre from being condemned, that it is advised, ver. 12. ὁ δυνάμενος, *He that is able to receive it; let him receive it.* To this purpose is that observation of St. Cyprian, c prima Dei sententia crescere & generare precepit, secunda continentiam suavit: in the beginning of the World, when it was uninhabited, Matrimony was commanded, d *Increase and Multiply*: in proceſſe of time, when more peopled, continency was commended, e *It is good for a Man not to touch a Woman.* Good according to the f Schoolmen two wayes; first it is good, that is, it is lawfull; there is no indispenſable obligation laid on us, engaging us to Marry: and then ſecondly, it is good, that is, it is profitable; by it is avoided the cares of the World, the b θαλίς τῇ σαρκί, the trouble in the flesh: So that you must not understand it Universally, when you heare, *It is not good that the Man should be alone.* But then

Mat. 19. 12.  
 b οὐ νόμιμον  
 ἐστίν, ὁ δὲ  
 μὲν λέγει  
 τὴν ἐκλογὴν  
 (ἀπαγα) ἀ-  
 λὰ ἡ το-  
 γισμὸν ἡ  
 πορνείαν τὴν  
 ἀναγκάζει.  
 Chrys. in loc.  
 c Cum adhuc  
 rudis mundus  
 inanis est, copia  
 fecunditatis ge-  
 neratur, propaga-  
 tur ac crescit  
 mox ad hu-  
 mani generis  
 augmentum;  
 cum jam refer-  
 tum est orbis

mundus impletus; qui capere continentiam possunt, spadonum more viventes castrantur ad regnum.  
 Cyprian. lib. de Hab. Virg. d Gen. 1. 28. e 1 Cor. 7. 1. f Bifariam eris ei domus  
 esse sibi, nempe & honestum ticitumque & utile ac commodum, &c. Zanchius lib. 1. cap. 1. de  
 Hōm. creat. g Etiam Judæi qui preceptum esse viri πρὸς πορνείαν αἰνῶν, uno ore concedunt  
 tamen dispensatum esse cum illi qui assiduo legē studio vacare volunt, aliā etiam immunibus ab  
 acriori carnis stimulo. Maithon. cap: 5. Hilach. Iskoth. h 1 Cor. 7. 28.

2ly. Man may be taken particularly and singularly for the first man: and if you so understand it here, the meaning of the

i Tremelium in  
locum.

κ. Ανδρὶ ὃς  
γυναικὶ οἰκία  
δακνὴ ἔστι. οὐ-  
σιν ὑπάρχειν  
ἀνδρα  
γὰρ τῇ φύσει  
οἰκονομικόν,  
μᾶλλον ἢ πο-  
λιτικόν.  
Aristot. Ethic.  
lib 8. cap. 14.

words will be, *It is not good that Adam should be alone; Alone,* that is; *conjuges desitutus cum animantes cetera conjugata sint,* (as i Tremel. paraphraseth it) without a companion, without a woman, when all the other creatures had their mates and equals. You may have read (perhaps) of one who for his perverse and froward disposition, was called *μισάνθρωπος*, a hater of mankind & company; but he was an Hetroclite, a Monster in nature: Man is a sociable creature, to whom a continuall solitariness could not but be exceeding tedious. Imagine our first Parent in the midst of Paradise, of that flourishing Eden, where he wanted nothing, either for use or pleasure. Suppose him Lord of the Mannor of the Earth, and his table furnished with the Cattell on a thousand hills; where he had the Beasts of the field for his obedient servitors, and the Fowles of the Aire for a consort of wilde Musitians; in so much that his eyes were satisfied with seeing, and all his senses feasted with enjoying: even in such a condition, to have no converse, but with the birds and brutes, to have no acquaintance, but with the Mountaines and Rivers; to be alwayes desolate without any associate, could not but abate his contentment, but leaven his happinesse: you easily perceive it, God graciously foresaw it. *It is not good that the Man should be alone.*

3. 3ly. Man may be taken indefinitely, as comprehending mankind in generall, including not only Adam, but his posterity: This exposition is sufficiently warranted by the Apostles Position, *Heb. 13. 4. Marriage is honourable in all,* not only *ἡ νομίμῃς*, but *τίμῃς*, not only lawfull but Honourable: in so much that the Romanists reckon it among their Sacraments, and *m Aquinas* will have it *conferre gratiam*, conferre grace on those that enter into it. Wherefore (by the way) I cannot but wonder why sometimes they are so much upon the other extreame, to vilifie and disparage it, as that Pope *Sirri-*

Heb. 13. 4.

i Cum diserte  
Apostolum con-  
jugium honora-  
tum esse dicas,  
quid sentiendum  
est de illâ Hie-  
ronymi sententiâ,  
qui Matrimonium non inter bona, sed inter minus mala numerat? Bez. in loc. m Cum Ma-  
rimonium per sensibilia signa sanctisash remedium contra peccatum homini exhibet, sacramentum  
est. Aquinas Sup. 3. Quest. 2. Art. 1. Matrimonium quod in fide Christi contrahitur habet, quod  
gratiam conferas ad ea operanda adjuvantem quæ in Matrimonio requiruntur. Idem Sup. 3.  
Q. 42. Art. 3.

cuis, who writing to the Bishops of Spaine, collecth it *n carnis pollutionem & immunditiam*, the pollution and defilement of the flesh: but now I remember me, S. Paul maketh it one of the characters of them that should depart from the Faith, 1 Tim. 4. 3. that they should forbid to Marry. What shall we call that pollution that was instituted before corruption? or impiety that was ordained in the state of Innocency? It was the Greek Fathers descant upon Gen. 5. 22. that in the same verse the Holy Ghost saith of Enoch, *that he walked with God, and begat Sons and Daughters*, to teach us (saith he) ὅτι γάμον μὴ κάλυμα ἔχει πρὸς τὴν ἐκκλησίαν οὐκ ἔστιν, &c. that Matrimony and Piety are not inconsistent: For though if you consider it absolutely, Man alone may be good; yet if relatively, *It is not good that the Man should be alone*; which leadeth me to the second Particular of this second General, from the subject, *Man alone*, to the prædicat, it is not good that he should so be, *It is not good*, &c.

præceptum de multiplicatione humani generis habendum esse veluti Homicidam, οὐκ οἱ ἀδελφοὶ καὶ γυναῖκες καὶ μὴ νομιζέτωσαν ὅτι γάμον κάλυμα ἔχει πρὸς τὴν ἐκκλησίαν οὐκ ἔστιν, &c. διὰ γὰρ τὸ τοῦ ἀπαξ καὶ δευτέρου ἐπιστημῶν τοῦ θεοῦ ὅτι ἐγγύησεν ὁ Μαθῆσαλα, &c. Chrysost. in Gen. Hom. 21.

*It is not good.* 'Tis a knowne distinction among the Moralists, of a three-fold good, *honestum, utile, jucundum*,  
Honest.  
Pleasant.  
Profitable.

2. Partic.  
2. Gen.

In regard of the first of these, all is good that is not sinne: In respect of the two latter, it is here meant, *It is not good*. Wherefore the Septuagint have aptly translated the Hebrew, לֹא-טוֹב not by ἀγαθόν, but ἡ καλόν, and Mercer hath well explained it, *non est commodum, utile, expediens*: it is not convenient, expedient: if you will, *It is not so good that the Man should be alone*.

Mercer in  
Gen.

An assertion whereof, according to the fancies of divers writers, I meet with divers reasons. Rabbi Salmo's glosse is, *It is not good*, as in regard of Gods honour, who is a jealous

R. Salom.

God, least if there were but one man in the world, to whom all the Creatures paid their homage, it should be thought there were two Gods, *Adam* should be accounted the God of Earth, and *Jehovah* the God of Heaven; but this is but the froth of a *Rabbin's* braines: if there were no Man (pray) who should thinke so?

*Pererius in loc.* It is not good (saith *Pererius*) in respect of the Angels, *Quorum diminutio ob ruinam malorum spirituum supplemento hominum resarcienda erat*: whose number in Heaven being lessened by the apostasie of them that kept not their first stations, was to be supplied by the *spirits of just men made perfect*, and because there must be such, *It is not good, &c.*

q Jude 6.

h Heb. 12. 23.

*Gerard in loc.*

It is not good (saith *Gerard*) if you look upon Mans nature, and disposition, which being sociable, could not without irksomenesse beare such a constant solitarinesse, as to be alwayes without company.

I am unwilling to tyre you with tracing the conceits of the severall expositors I have met with; to pitch upon something I conceive most probable and profitable, take an account of it in these three particulars.

1.

*Florus, l. c. 1.*

First, it is not good in respect of mankind, which then would not be propagated. Wherefore the Roman Historian relating their ravishing of the *Sabine* women, would excuse it with this reason, *res erat unius ætatis populus virorum*, without them mankind would sayle from the earth and perish. Upon this account among the *Spartans*, there was a *pæna ôφρυαίς*, and *Plato* in his Lawes would have every one that refused to Marry after the 35. yeare of his age, punished both in his Estate and Honour: In this regard the elegant Morallist stiles *Wedlock*, *συντροφία ἀθανάτου καὶ ἀνθρώπου γένους*, an helper of us mortals; if not the individuell, yet the species to immortality: for as by the fate of humanity, one generation passeth away, so by the fruit of Matrimony, another generation cometh.

† *Plato de leg. lib. 6.*

† *Plut. Amat.*

2.

*Carthusianus in loc.*

2ly. It is not good in regard of the Church, which then would not be increased: & *Christi mors* (it is *Carthusian's* note) *esset instructuosus*, the death of *Christ* would have been lesse fruitfull, and laid downe for a meaner purchase.

Had



Had *Adam* been alwayes alone, there would have been no Church Militant, no chosen Generation, no holy Nation, no royall Priesthood, no peculiar people unto God, zealous of good workes, no gathering of Saints together, no assemblies and multitudes to tune *Hosanna* and *Hallelujah*; and all those happy, happy soules, that have tasted the goodnesse, the converting and sanctifying goodnesse of the Lord in the land of the living, would then have had no beeing. And then

3ly. It is not good in regard of the Glory of God, which then would not have been so much manifested; had all mankind but *Adam* slept in their first Chaos, obscured in the dark, and barren wombe of nothing; those two eminent and resplendent attributes of his Mercy and Justice, that glister and sparkle in the Crownes and flames of the elect and reprobate, had been more concealed and clouded: there would have been no vessels of Honour in the everlasting mansions, no children of wrath in the consuming *Tophet*: he would not have been glorified by the one, nor upon the other: the Sheep on the right hand had been strangers to his surmounting goodnesse, and the Goates on the left hand been unacquainted with his avenging justice.

And thus I have briefly shewn you how in regard of God, of the Church, of our selves, *It is not good that the Man should be alone.*

But perhaps you will aske me (with the *Manichees*) what then meaneth *S. Paul*. *1 Cor. 7. 1. It is good for a man not to touch a woman*? doe the Old Testament and the New contradict each other?

I know this is a day for *Roses* and *Violets*, and as much as may be, I will decline the thornes of all ominous controversies, onely take a short Answer to take off the objection in these three distinctions.

First, *Moses* speaketh of Man when Innocent, the Apostle of him when corrupted; and you know that which before sinne was a conveniency, by sinne may be made a misery; this being that, which will turne bread into stones, and fishes into Serpents.

2ly. You must take notice of a publick, and a private good:  
in

3.

Object.

Answ. 1.

2.



in regard of the proper good of some particular persons, it may be good for a man not to touch a woman, in respect of the common good of mankind, *It is not good that the Man, &c.*

3. 31v. There is a permanent and a temporary, if you will, an absolute and relative good: a temporary good looketh onely upon the present condition; and as such a good the Apostle commendeth a single life, in regard of the persecutions in his time: let him be his owne expositor, 1 Cor. 7. 26. I suppose that this is good for the present distresse: a permanent good hath respect to a continuall duration, and so you have seen this of my Text is true, *It is not good that the Man should be alone.*

*Applic.*

To winde up this in a word of Application, that may come home to all.

1.

*Musculus in loc.*

First, *It is not good that the man should be alone.* It is not good. This is the cause why he will make him an helpe. God makes goodnesse the ground of his actions, Oh that we could learne to imitate him. It is *Musculus's* observation upon the place, *Non dicit Nolo &c.* God doth not say, I will not that the man should be alone, but it is not good. The Almighty that hath none to controll him, none that can say unto him, what dost thou? confineth himselfe to the eternall Law of goodnesse: and whar; shall Man, vain Man, that must give an account for all that he shall doe, minde nothing in his actions, but the phantastick dictates of his owne corrupted will? Learne (my beloved) I beseech you, in all your proceedings, to make God your patterne; to commune with your owne hearts, and consult with your selves, of what you goe about, not onely whether it be profitable, or whether it be honourable, or whether it be pleasant, but also whether it be good or no. Were this question the preface to all our undertakings, it would be a curb and bar to hold and bridle us from rash enormities. Then the Hypocrite would leave off his close dissemblings, the intemperate his excessse of Riot, the Swearer his customary Oathes, the Wanton his enchanting dalliance, the Gallant his superfluous vanities, yea all of us our particular infirmities and impieties, because they are not good.

21y. It

2<sup>ly</sup>. *It is not good that the Man should be alone.* If you look back upon the beginning of the verse, you will finde it was the Lord God said so; you read not of Mans complaining: learne we then hence, how good a God we have that is sensible of our condition, hath a feeling of our infirmities, and taketh notice of all our wants, not onely before we mention them, but before we know them. It is our Saviours argument to his Disciples, to trust in him, in the 6. Ch. of St. *Mat.* Take no thought what ye shall eat, or what ye shall drinke, or what ye shall put on, ver. 31. for your Heavenly Father knoweth that you have need of these things. He knoweth. Oh how may we cleave and cling to his providence, that thus thinketh of what may be good for us, before we think of it our selves, and not onely thinketh of it, but provideth it! What he saith here of *Adam*, he speaketh daily by his providences, to his Saints and Servants, my Servant such a one wanteth this and this, I know it. It is not good that my Servant such a one, be so and so, I see it. O what a comfort and cordiall is it to a faithfull Soule, to meditate that thy God is acquainted with, and taketh notice of all the burdens thou groonest under; all the necessities that oppresse thee, all the miseries that afflict thee: yea and withall remember, he is no bare spectator, he hath not onely eyes to see thee, but he hath hands to help thee. And so I am fallen upon the third and last Generall of my Text, when God saw, *It was not good that the Man should be alone*; he resolveth, *I will make him an help.*

Which leadeth me from the Assertion, *It is not good*, 3. *Gen.* to the Resolution, *I will make.* *I will make him an help meet for him.*

Wherein take notice of these three particulars ;

1. The Agent.
2. The Act.
3. The Circumstance.

The Agent, *I will make.*

The Act, *An help.*

The Circumstance, *Meet for him.*

I will touch on each, beginning first with the Agent, *I will make.*

C

The

2.

*Deum ille est, qui  
antequam nos  
nihil minus co-  
gissemus quàm de  
uxore, preparat,  
et 2 inc. l. c. i.  
de cre: hom.  
7 Heb. 4. 15.  
Mat. 6. 30, 31.*

1. *Partic.*

The Greek Translators have it in the Plurall, ποιήσωμεν, the Originall (to which our Translation accords) in the Singular number, עָשָׂה *I will make*, which hath occasioned a question among the Learned.

*Quest.*

Why in the making of the Man and Woman, the number is altered: in the 27. verse of the 1. Chapter, at the Creation of Man the expression is in the Plurall number, *Let us make*; here at the forming of the Woman in the Singular, *I will make*.

*Ans.*• *Paras in loc.*

Not to spend time in repeating the niceties of some critical heads, we will satisfie our selves with that ample and solid reason of *Paras*, *ut eundem se unum & plures esse declararet*, to reveale to us the Mystery of the Blessed Trinity. To shew that in the one God there is three persons: in one place it is said, *Let us make*. To convince us that in the three persons there is but one God; in another place he saith, *I will make*.

*I will make*. It is an expression that carrieth in it a double Emphasis;

1.

First, *I will make*. I that made Man, I will make Man an help. And so it holdeth forth to us the inexhaustible goodness of our God, <sup>a</sup> ἐνεργείας ἐνεργείαις προσίδουσι, ἡ πλείων ἀγαθότητι, πάση τιμῇ περιβαλεῖν βέλεια τὸ ζῶον ὅσο το το λογικόν, he heapeth mercies upon mercies, and crowneth one blessing with another, day unto day sheweth forth his goodness. What is our life but a renewing of favours, a succession of loving kindnesse? Where is the Man, the Woman whose private experience cannot speak abundantly to this particular? What a constant variety of love hath thy Soule and mine been fed with? his wayes are not as our wayes. From men the more we have, the lesse we must expect, but He is unwearied in the emanations of his bounty: with him one mercy is but the earnest of another, a first the Herauld and forerunner of a second. In this was *David* confident, 1 Sam. 17. 37. *The Lord (saith he) that delivered me from the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine.* He made no question, but he that had done so much, would yet doe more.

<sup>a</sup> Σκότος πῶς  
ἐκ ἰσάλευ ὁ ἀ-  
σάθους θεός, &c.  
Ch ysaia in Gen.  
Hom. 14.

O that you would all goe and doe likewise. Upon this account henceforward (my Brethren) learne to trust him. Let former experience encourage you to a future confidence. *Why feare ye, O ye of little Faith? Why should we distrust this God, when we have so little cause for it? Trust him with thy Body, trust him with thy Soul, trust him for Temporalls, trust him for Æternalls, trust him for this life, trust him for a better. He is the same yesterday, to day, and for ever, he doth not repeat him of his kindnesse, but increase it. That is a first consideration, I. I that made Man, I will make him an help.* And then

Mat. 8. 16.

Heb. 13. 3.

27. There is another thing observable in this expression, *I will make him an help.* It must be *I, I per se I*, though Man wants an help, yet Man cannot help his wants: It must come from God, *I will make.*

2.

It is he that maketh all our comforts and enjoyments. What hast thou that thou hast not received? What hast thou that is not of his making? Survey thy selfe what thou hast, and art, and speak if thou canst find any thing (except corruption, which is but a privation) that is not of his making. Thou art a Man, a Woman, a rationall Creature: he might have made thee an Ant, a Worm, a Serpent. Thou hast a plentifull and large subsistence; he might, and for ought thou knowst, may make thee a wanderer from door to door. Hast thou any Spirituall blessings? they have all the same Author: Hast thou a soft heart? surely that is of his making: it was as hard, harder than the neather Mill-stone. Hast thou a tender conscience? surely that is of his making; it was seared with a hot Iron. Hast thou a gracious Soule? surely that is of his making: it was a sinke of filthinesse. And to allude to that of the Prophet, *Esay 1. 21. Thus is the Harlot become a faithfull City.* So true is that of *S. James, Chap. 1. ver. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* All our springs are in him, and all our streames are from him.

1 Cor. 4. 7.

Job 24. 14.

1 Tim. 4. 2.

Revel. 18. 2.

Isa. 1. 21.

Jam. 1. 17.

Applic.

To close up this suitably to the present occasion.

Gen. 6. 2.

b Non ego il-  
lam mihi dotem  
duco esse qua  
dos dicitur: sed  
sedatam cupidi-  
nem, diu me-  
iū n & parentum  
amor-em & cog-  
natū n. concor-  
diam. Plautus  
Amphitr.

2 Mat. 23. 23.

d Phil. 2. 3.

e 1 Pet. 3. 3, 4.

f Ephes 5. 7.

Deut. 7. 3.

Hath God undertaken and promised to make Helps meet for us? Then that I may speake a word in due season) take this advice along with you: when you looke out for an Help; choose a Help, choose a Wife of Gods making: I doe not mean only of his forming, (so are all the daughters of Adam) but of his reforming. Choosse one that is Religious, Virtu-ous, Pious. In the 6. Chapter of *Genesis*, ver. 2. we read that *The Sonnes of God saw the Daughters of Men that they were faire, and they took them Wives of all which they chose.* That is too common. Oh that it were inverted, that the Sonnes of Men would see after the Daughters of God! These are faire indeed. If you look into the manners of the world, you may quickly see how much need there is of such an Exhortation: b Portion and Proportion, Wit and Wealth, Beauty and Dowry, these Men aime at, but who takes care for Piety? wanton *Dinah*, subtile *Delilah*, scorn-ning *Michol* shall be courted, if so qualified; but if not, were she as obedient as *Sarah*, as devout as *Hannah*, as well affected as *Lydia*, she is contemned and slighted. I speak not but that it is lawfull, yea expedient to make these our subordinate ends; but they must not be our only ends. *Hagar* and *Sarah* may dwell together, but remember the Mistresse have the upper hand. I may apply here the words of our Sa- viour to the Pharisees in another case. c *These things ought ye to have done, but not to have left the other undone.* Seek ye first the kingdome of God, and the righteousness thereof. d *Let this minde be in you, which was also in Christ Iesus*, who in taking the Spouse he will betroth unto himself for ever, look- eth not at the e outward adorning, but the inward beauty, the hidden man of the heart. He that bringeth God for an Hus- band, his Spirit for a Dowry, and Heaven for a Joynture; accounteth them most worthy, that are most Holy: Be ye therefore f followers of God as deare Children. It is worth your taking notice of, that it was the expresse command of the Lord to the Children of *Israel*, Deut. 7. 3. that they should

should make no Marriages with the *Canaanites*. Thy Daughter (saith God there) shalt thou not give unto his Sonne, nor his Daughter shalt thou take unto thy Sonne. *Tantum vetatur hic, ne misceant connubia cum Chanaanais quamdiu manent Idololatra; nam si convertantur, &c.* These are the words of *Lapide* upon that Text; They were forbidden to marry, because they were Idolatrous, and might seduce them from the Lord their God: therefore, *procul hinc, procul ite profana*: these things were written for our instruction. Nothing maketh this relation so happy as Religion. This is the Salt that seasoneth it, this is the Diademe that crowneth it, this is the perfume that sweetneth it. It is a witty observation of the *Cabbalists*, that if the word *איש* which signifieth God, be taken out of the words, *איש ואישה*, which signifie Man and Woman, there remaineth nothing but *אש* which signifieth fire. Indeed when God, the love and feare of God, is out of the Man and Woman, the Husband and Wife, there will be little or nothing but fire; nothing but the fire of Passion in the Mans heart, nothing but the fire of Pride in the Womans: and this will quickly kindle the fire of contention between both. Let this caution then be in all thy thoughts; let it be such a one that hath Grace in Gods eyes, that shall finde Grace in thy eyes. *Felices ter & amplius!* How happy are such Marriages! they are like that of *h Cana in Galilee*, where Christ is at the wedding: in such a contract, you may see triumphant the welcome labour of love, the masculine delicacies of friendship, the genuine blessings of society, the obliging union of hands and hearts. He that chooseth his Wife onely for her forme, her fancy maketh; he that chooseth her for her wealth, her covetousnesse maketh; but he that chooseth her for her Grace, her God maketh: and if she be thus of his making, assure thy selfe she will be indeed an Help. Which leadeth me on to my

2. Particular of this last Generall, from the Agent, *I will make, to the Act, I will make him an Help.*

An Help. *Julian* whose accursed wit was never in its element, but when blaspheming, scoffed at this place of Scripture, objecting it should have been, *I will make him an*

Corrè: à Lapide  
102.

Rom 15. 4.

Buxtofix.

b John 2. 2.

i Facies, non un-  
or amatur.

Cyrl.



hinderer : for so she proved, being the occasion of our fall and ruine.

*Ambrosius.* But, to take off this cavill ; in a word, briefly you must know, that though she was so, this must be attributed to Satans temptation, and Eve's transgression, not Divine institution. God created her for an help.

*Hieronymus.* Try By the way observe, she must be no more ; *adjutrix*, *non Domina* ; a Helper, not a Ruler : Let her remember the station where she is placed, the sphere wherein she must act, not affecting dominion, but yielding submission, considering her Makers intention in her Creation : *non è vertice* (as *Hierome* excellently) *sed è latere* ; not of the head, that she may not be proud, and claime superiority, but of the side, that she may be an Help content with an equality.

*Calvinus in locum.* An Help not for generation onely, as some would have it, *qui ad generationem restringunt, non satis considerant quid sit conjugium*, saith *Calvin* upon my Text, they that restraine it so strictly, doe not well weigh what Marriage meaneth. The word the Holy Ghost maketh use of, to describe her by, is of a much larger extent, Try תוֹשֵׁב the *Targum* rendereth it by יִשְׁכֵּנִי, I will make him a prop, an upholder : the Septuagint βοηθῶν, I will make him an assistant, an aide, an help : so she was intended : so she must demean her selfe in these following particulars :

I. *Partic.*  
1 *Pet.* 3. 1, 7.

*Para. in loc.*

First an Helpe she must be in Piety. Thus the Apostle *Peter*, as he exhorteth Husbands to dwell with their Wives, as men of knowledge ; so likewise Wives to win their Husbands by their conversations : *hac erat in paradiso potissima causa femina*, &c. saith a Learned and Pious expositor upon my Text : this was her chiefest help in Paradise, that Man and she might be companions in their Devotions. And (O) that Man and Wife were so still ! this would make the whole Earth an *Eden*, a Garden of God ; then every House would be a private *Bethel*, and every Family a Church in Epitome. O how good, and how pleasant a thing it is for the wedded to live together in Piety ! when they take sweet counsell together, and goe to the House of God in company ! when by a reciprocall assistance, sustaining and leaning upon one another,



ther, they walke hand in hand together ! But *Moses* had his *Ziporah*, and *Abigail* had her *Nabal* : many a good Husband hath a vaine Wife; and many a godly Wife hath a carnall Husband : thus many are disturbed, if not corrupted. All you therefore, whom God hath joyned together, labour what in you lyeth, to promote and edifie; dare not, however dare not to leaven and seduce each other. If you love, shew it, O shew it in that noble and Christian affection, that generous and sublimated passion, that is tender of the better part. Husbands, will ye suffer your Wives, the Wives of your bosomes to destroy themselves; and never tell them of it? where is your love to them? Wives can you see your Husbands, the Husbands of your vows, without hope, without Christ, without God in the world, and take no notice of it? where is your care for them? O let your indulgence reach to the Soules of one another ! *For what knowest thou O Wife* (to speak the language of the Apostle, 1 Cor. 7. 16) *whether thou shalt save thy Husband? or how knowest thou O Man, whether thou shalt save thy wife?* doe that, and you wilt doe a courtesie indeed, for which (as instruments) in the world to come, you will thank each other with joyfull lips. On the other hand, consider how sad and dolefull a thing it will be at the great account, to see the Husband and the Wife loading each other with black and tragicall execrations for their silent advancing of their mutuall ruine; to heare them indicting and accusing one another at the tribunall of God, to heare the Woman cry, *the Man, the Man*; to heare the Man say, *the Woman, the Woman* that thou gavest to be with me, she tempted me, and I did sinne. Consider the woe that belongeth to those by whom such offences come.

21. A help she must be in her progeny, in the breeding and nurtering of her off spring, that so her children may be Gods children : that those which he shall give to her by procreation, she may labour to give back to him by education. Thus *Hannah* doth with *Samuel*, 1 Sam. 1. 11. she voweth a vow, that if the Lord will give her a Son, by bearing him, she will returne that Sonne to the Lord, by serving him. Grace, though Parents cannot be the Authors to confer it, yet they may

o Prov. 22. 6.  
p Ephes. 6. 4.  
G. n. 18. 19.

may be the means to o promote it. And how much are they all concerned in it, to p bring them up in the nurture and admonition of the Lord? this is the commendatory testimonial God giveth of *Abraham*, Gen. 18. 19. *I know that he will command his children, and his household after him, and they shall keep the way of the Lord. Maximus est thesaurus quem parentes filiis relinquunt*, as the Father pithily, It is the best Portion they can give them living, the best Legacy they can bequeath them dying. Remember your children have a long journey to goe, from Earth to Heaven: O let them set out betimes in the morning, least they should be benighted. It was *St. John's* praise, that he followed Christ when he was young; It was *Timothie's* happinesse, that he knew the Scriptures from a childe. Our Saviour biddeth his Disciples q suffer little children: doe you doe something more, help your little children to come unto him. And what *Dives* would have done for his Brethren when it was too late, doe you doe for your children in the accepted time; warne them that they come not into the place of torment. Provide for their Soules as well as their Bodies, as knowing those tender plants will either be fewell for Tophet, or a nursery for Heaven.

Quantum putas  
excreta adj  
ci bonis parenti  
bus, & maxime  
matr bus, que  
majori circa fi  
lios solent affe  
ctu moveri, cum vi  
dent vitam filio  
rum, virtutum  
transire relicto,  
vagari per d. via  
victorum? Bern.  
de passione  
do n. c. 30.

Ὡς γὰρ  
τὰ μέλη τοῦ  
σώματος τοῦ  
κυρίου γενέσων

πλάττειν ὅτι τέκνον ἀναγκάσθω εἶναι, ἵνα ταῦτα ὁρθὰ καὶ ἀσφαλῆ φύλακ' ᾗ αὐτὸν  
τρέπον ἐξ ἀρχῆς τὰ ὅτι τέκνον ἦν ἐνθυμίζων προσήκει' εὐπλᾶστον γὰρ καὶ ὑγιανὴν ἢ  
νεότης, καὶ ταῖς τέτων ψυχαῖς ἀπαλαῖς ἐτι τὰ μαθήματα ἐνθήκεται, *Plut. de Educ.*  
q Mat. 19. 14. Difficulus erasitur quod rudes anni per biberunt: lanarum conchyliis quib in pristinum  
candorem revocatur, &c. Hieron. Ep. 7. ad Lxtam de inf. filia.

3.  
*Arist. Ethic.*  
1.8 c. 1.

f Funoni nupti  
am divinam  
cum fierent e  
vidima f. l. ex  
empium post a

ram abicere, mori suis recepissim: inuente (epinor) iju, quiqui suis, amore, bilem prorsus  
iramve a conjugali siquestrandam iucunditate, Cæli Rhodig. Ant. lect. 1. 28. c. 21.

3ly. A help she must be in society. *Aristotle* calleth man, ζῷον κοινωνικόν, an affectionate creature, that delighteth in friendship: now the Womans behaviour should be such, as to encrease this delight, and requite this affection, that the new-borne love may not be blasted before it is rooted; that it may never be disturbed by contention, nor destroyed by averfation. I reade in *l Rhodiginus*, that it was a custome, when they sacrificed, τῇ γαμνλίᾳ Ἡσθ, to the Goddess of

Mariages,

Marriages, to take out the Gall and fling it behinde the Altar, to shew there should be no Gall or anger, no Strife or Bitternesse in the conjugall relation : there must be no provoking of one another here, but onely to good works. *§* *B* *fl* *urgeth* it by way of up-braiding, to quarelling, and bitter Husbands, that Nature hath taught even the Viper to cast up his poyson, when he joyneth with his Female. Surely they are worse then Vipers, who for the reverence of this Sacred Union, will not abstain from all Rancor and Venome ; things the maritall Love must be so farre from : this must be pure as Light, sacred as a Temple, lasting as the World. It is the highest degree of Friendship, the strictest cord of Amity, and this maketh every breach and jar by so much the more culpable. Learne therefore to beare with infirmities, and passe by each others saylings. The antients in their Maritall Hieroglyphicks, used to paint *Mercury* standing by *Venus*, to signifie, that by faire language, and sweet entreaties, the mindes of each other should be united. Love is not more full of passion, when it is wholly blinde, than it is of discretion, when it will sometimes winke : This will cover a multitude of sinnes.

ⲉ Basil. Hom. 7.  
Hexameron.

1 Pet. 4. 8.

4.

4ly. A Helpe she must be in her Family, being not onely a Wife, but an Housewife: not a Field-wife like *Dinah*, nor a Street-wife like *Thamar*, nor a Window-wife, like *Jezebel*, but an Housewife. Wherefore *Phidias* when he should draw a Woman, painted her sitting under a Snail's shell, signifying that in her life she should imitate that little Creature, that carrieth the house upon the back of it. And as such you may reade her description at large, *Prov.* 31. from the 13. to the 28. As in the Heavens there are two Lights, the greater to rule the Day, the lesser to rule the Night; so here on the Earth, there is the Man the greater light, to rule the Publick; the Woman the lesser light, to take care of domestick affaires. Thus Marriage is called *conjungium*, from *jungum*, a yoke; when those that are joyned together, have a reciprocall and relative interest in each others actions, both promoting the same designe, in their severall capacities. Where cattell are yoked together, should one draw, and the

Prov. 31. 13,  
14, 15, 16, &c.

D

**other**

other stand still, much more, if the one pull forward, and the other hale backward, they would but tire each other, both must put to their strength proportionably : and so here *ἰκονομῶντα ἑκάτερον ἀνδρῶν καὶ γυναικὸς ὅτι μὴ γὰρ κατὰ δύναμιν ἕκαστος ἔργον ἔχει*, the yoke-fellows have each their taske and burthen : the Man must doe his part, by providing industriously, the Woman must doe her part, by preserving discreetly : the Man must doe his part, not neglecting carelessly, the Woman must doe her part, not wasting prodigally : finally, the Man must doe his part abroad, the Woman must doe her part at home : the Man must doe his part by getting, the Woman must doe her part by saving. I question not but you are acquainted with your particular duties ; this is not a place to reade a Lecture of Oeconomicks. I passe on.

5.

5ly. And lastly to include all : A Help she must be in all those duties, which in her Contract she hath engaged for, in the presence of God and Men. By solemne protestation she layeth upon her selfe an obligation to performe them, and it will be required at her hands ; *non tam respiciendum cui juramus, quam per quem juramus*, you stand bound by promise to the most High, and to him shall the vow be performed. The wise man telleth you, *Eccles. 5. 5.* Better it is that thou shouldst not vow, then that thou shouldst vow, and not pay. Forget not thy engagements, and remember to observe them. *Quàm gravia vincula sunt voca!* It is Ambrose's exclamation, *major est contractus fidei quam pecunie*. You are mistaken that look upon the Matrimoniall vows, onely as things of custome and formality : know the Heavens heare, and the Earth hearkneth to them; and if they are broken, shall testifie against you for dissembling with the Almighty, and deluding of his Creature, by making promises, which you forget and falsifie.

Aristot. Polit.  
l. 3. c. 4.

Lomb. 3. sent.  
distin. 39.

Eccles. 5. 5.

Amb. l. 9. in Lucan.  
ad cap. 20.

That

That I may draw to a conclusion of this particular.

Applic. 1.

Doth God call the Woman here an Help? Then this might serve in the first place to correct the unlawful vanity of such, that imploy their wits to vilifie and disparage them; that stuffe their discourses with a Catalogue of their weaknesses, scarce ever mentioning them without a Satyr: whose best language is to give them *Cato's* periphrasis, that they are necessary evils, condemning the frame of all, for the faults of some; as if it were a consequence, that because some are bad, therefore none are good. Is this their thanks to their Maker, to raile at the worke of his hands? But what *Tertulian* said of Hereticks, I may say here, *detegere est refutare*, Many Daughters have done verduously.

*Tertul. Pra-*  
*(scrip.*  
*Prov. 31. 19.*

21. Is Woman an Help to Man? The Wife an Help to the Husband? Then this may teach Husbands to be Helps to them againe. It is the Poets description of an Husband, *πάτερ υἱὸν γὰρ εἶναι ἀντὶ καὶ πότνια μηδὲ ἡδὲ κασίγνητο*, he is to his Wife, Father, Mother, Brother: and great reason for it, unlesse the state of Mariage should be no better than the condition of an Orphan: for she that leaveth all these relations for him, will be a great loser, if she doe not finde them all translated in him. I am afraid *Medea's* complaint in *Euripides* may be taken up by too many Wives, *γυναικες ἐσμέν ἀθλιώτατον φῶλον, ὡς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ πᾶσιν πείσας, δευτέρῳ δὲ σώματι λαβεῖν, &c.* *Ambrose* hath almost translated it, Virgins are with their owne Money sold to misery, and their owne portion is the too deare price of a servile subjection. True it is, the Husband is the \* head of his Wife, and so hath dominion over her: but it is such as the Soul hath over the Body, to take care for it and help it. Their help is mutuall; the Soule furnisheth the Body with light and understanding, the Body requiteth the Soul with hands and feet: and so it must be here: she that hath parted with all her helps for thee, she that hath imparted all her help to thee, hath good reason to expect and meet with all help from thee. As the Earth sendeth up all its vapours, and pro-

2.

*Homer.*

*Euripides Med.*  
*Ambros Exhort.*  
*ad Virgines.*

\* 1 Cor 11. 3.  
Εὖ τὸ μὲν φά-  
ται, ἡ γυνὴ ὡς  
ἐδουκας ἐμοῦ,  
ἀλλὰ μὴ ἐ-  
μῷ. ὡς γὰρ ἐμοῦ  
ὡς κῆμα τιμῶ  
ἀντὶ ἐδου-  
κας, ἀλλὰ καὶ  
αὐτὴν ἀρῆκας  
ἀντιδοῦν καὶ ἐμοῦ.  
*Deff. Phil. in*  
*Gen. 3. 12.*

Gen. 2. 23.

Ephes. 5. 28, 29

3.

Col. Rhod. Ant.  
1. 1. 19. 6. 13.

Ferus in loc.

Eph. 4. 1.

Num. 13. 33.

per emissions at the command of the Sunne, and yet requi-  
reth them againe to refresh her owne need, and they are  
deposited between them both, in the bosome of a cloud, as  
a common receptacie; that as they have ascended to coole  
his flames, so they may descend to make her fruitfull: so are  
the proprieties of a Wife to be disposed of by her Husband:  
they serve the interest of both, while they serve the necessi-  
ties of either. Now she is a part of thy selfe, *corporis dimi-*  
*dium tui*, bone of thy bones, and flesh of thy flesh, and  
therefore nourish her and cherish her. It is the Apostles

consequence, *Eph. 5. 28, 29.*  
3ly. Is Woman to be an Help to Man? Then let this teach  
you all whom it may concerne, the end of your conjugall  
condition. I may say in another sense, then *Verum* meant it,  
*uxor dignitatis, non voluptatis nomen*, Wife is not a name of  
Pleasure, but of Honour: you are to be Helps to those, to  
whom God hath joyned you: This was Gods end, *I will*  
*make him an Help. Potuit simpliciter dicere, faciam ei femi-*  
*nam*, saith *Ferus*; he might have said, I will make him a  
Woman, but he rather maketh choice of a Periphrasis, which  
speaketh what the Woman should be, she should be an Help.  
So you are styled: walke worthy of the vocation; wherewith  
ye are called. I never affected raking of sinkes, or handling  
sores: but I cannot but tell you, there are too many of your  
sex in the world, so farre from deserving their name, that  
they may more properly be called a Crosse, than as here, an  
Help. How doe these degenerate from the end, for which  
God intended them, turning *Antipodes* to their duty? These  
are they (*L* and *G.*) that have injured you, as the fearfull  
spyes did *Canaan*, brought up an evill report of you, and  
loaded your sexe with such opprobrious Epithets. Helps to  
nothing but Vanity, Poverty & discontentment. *Jerome* some-  
where hath a quaint deduction from the creating of the Wo-  
man. *E latere desumpta*, &c. He lost a Rib for her making, with  
weakned him enough: she had need to doe all she can to re-  
quite him by her helping him. We usually say of Women,  
they are helpelesse Creatures: if they are so, the fault is not  
in Nature, but in themselves, they were Created to be help-  
full:



full: or grant (as it is true in many things) they are helpleffe to themselves; this should be the greater argument to incite them, in all they may, to be Helps unto their Husbands, *de latere sumpta non discedat à latere*, saith *Augustine*, *Augustinus*. She was taken out of his side; let her not depart from his side, but shew her selfe as much as she was made for, *my* an Help. An Help to promote his Piety, an Help to breed up their Progeny, an Help to sweeten their society, an Help to uphold their Family, finally an Help in her whole duty: then indeed she will be

*Meet for him*, which is the last Particular of this last General, and now cometh forth to crave your attention. *1 3. Gen. will make him an Help*

*Meet for him.* מִתְּכָּה The Hebrew word is variously rendered by Expositors: some translate it, *ex adverso ejus*, some *coram ipso*, others *astans ei*, others *commodum ipsi*; the sense is almost the same in all, onely the words are different: occasioned perhaps by the fulnesse of the expression in the Originall, which cannot without some disadvantage be brought into another language. The Septuagint (I think) come as neer as may be, who render it here, καὶ ἀντὶς, and in the 20. verse of this Chapter, ποιήσω ἀντὶς; *I will make him an help, juxta correspondentiam ejus*, (as *Buxtorfius*) *Buxtorfius*, suitable to him, correspondent and proportionable. προσὶ θυγατρί καὶ ἀντὶς, saith *Chrysostome*, ἵνα ὅταν ἴδῃς ἐνδοὺς τὰ θνητὰ πνευματικά, &c. μὴ νομίζῃς πρὸς τούτων εἶναι. *Chrysost.* God had made Man many helps before he placed him in Paradise, and gave him dominion over the severall Creatures, some whereof were helps to feed him, some to ease him, some to delight him: but among them all there was not a Help מִתְּכָּה that was meet for him, agreeable to his temper, adequate to his nature: this is onely to be found in the Woman who is properly *adjunctorium simile sibi*, as some reade the words, a Help meet, fit for him.

Fit and meet she is, (to look no farther) in these foure particulars.

First, Shee is a Meet Help in regard of her Nature, being a rationall Creature, inspired with such a Soule, and capa-



ble of the same enjoyments with her *Adam*. The Angells were too much above him, the Beasts were as much below him; the one he could not reach to, the other he could not stoop to: but the Woman is a Parallel line that runneth equall with him; a competent companion for his severall employments, a convenient partner for his particular engagements. She moveth in the same orbe, walketh in the same paths, tendeth to the same center: she is actuated by the same principles, enjoyned the same precepts, made of the same flesh with him. Which is a first particular, wherein she is meet for him, in regard of her nature.

2.

*Aristot. Eudem.*  
l. 7. c. 2.

2ly. Meet for him she is in regard of her forme, being of a like shape and feature. Τα ὅμοια ἀλλήλοις χρίζει, καὶ ἀνθρώπων ἡ δίσκος ἀνδραποῦ, saith the Philosopher: likensse breedeth delight, and every creature by a commanding instinct, associateth it selfe with those of its own species. Now before the Woman was created, Man was, (as the Psalmist complaineth of himselfe in another case, *even as a Pelican in the wilderness, as a Sparrow on the house top, desolate and lonely*. The rest of the Creatures could goe by paires, Turtles had their Mates, and Males their Females; but Man hath none, he is single and solitary. But though he be so, it is not good he keep so; wherefore that no inconvenience may be unremedied, that no defect may be unsupplied, the Lord God provideth, that he shall have an Help that is meet for him.

3.

3ly. Meet for him she is in regard of her Affections: she being tender and communicative. Brutes that have nothing but sense to rule them, are onely subject to the fierce and ruder passions, and to them likewise in the most violent extremities: but in Man, the pleasing and soft affections, are both more strong and naturall. No Creature so sublimated in Joy, so prodigall in Love, so generous in both. But before *Eve* is formed, there is no employment upon Earth, there is no requitall of these affections; her being bringeth occasion for both: now there is a sweet and ingenuous exchange of themselves, a defecated and reciprocall delight in one another: nothing that is here before, was capable either of receiving, or returning such noble Emanations: at length

length she cometh, who in Affections and for affections is meet for him.

4<sup>y</sup>. Meet for him she is in regard of Discourse, using the same utterance. *Apollonius Thyaneus* vaunted, that he understood the meaning of Birds and Bruits, by those confused sounds we heare from them: and *Gregory* telleth us, that the Angells, *per sublimes & incognitos modos*, after a hidden and secret manner speak to one another. Certaine it is, that to all society there is required a communicating of their mutual purposes, an unveyling and discovering of their severall intentions: and this *Adam* cannot doe to the Rocks and Trees, to the Fowles and Fishes, he cannot disclose his minde to such things as these: he wanteth one like himselfe, to whom he may unlock his thoughts, and open his Soul. Were there such a one, they might acquaint each other with the secret and private workings, with the dark and curtaigned motions of their hearts, and such a one is the Woman, who as for other things, so for her discourse likewise is meet for him. 4- Greg. Mor. 2. c. 5.

And by this time I suppose you will easily grant me, that of all the helps man had in Paradise, the Woman only was the Help. כנרר

That I may now bring up my discourse to you, and with as much hast as may be, draw all to a conclusion: as you have seen that the Woman among the Creatures, so learne to see that the Wife among Women, be an Help that is Meet for you: if she be not; I will assure you, it were better for that Man that he should be alone.

She must be an Help Meet, that is fitly qualified for a Wife; and then she must be an Help meet for him that is fitly qualified for his Wife. Of the former of these before, when you heard in what; of the later now, when we are to enquire for whom she must be an Help, she must be meet for

Him. *Eve* for *Adam*, every Woman for that particular Man, to whom God shall joyne her. Under the Law, seeds of several sorts were not to be sowed in one ground, Linnen and Woollen were not to be mingled in one Garment, and Cattel of divers kinds were not to gender. *Cajetan* thinketh these things Lev. 19. 19. Cajetanus.

2 Cor. 6. 14.

Manasse ben-  
Isaac de term.  
viii. 3 fol. 5.

things are not to be understood Literally; but Symbolically. Not to dispute that, thus much we may learne as to our present purpose, the method and decency, the order and proportion that must be observed in it: to speak in the language of the Apostle, 2 Cor. 6. 14. *There must be no unequall yoking.* It is not sufficient that the Wife be good, but she should be also fit, not enough that she should be vertuous, unlesse she be to that suitable. Husbands and Wives are like Locks and Keyes, they rather break then open, unlesse the Wards are answerable. Divers Men, though in themselves unblameable, are not fit for some Women; and divers Women, though in themselves commendable, are not fit for some Men. And whence come debates and disagreeings, discontents and jarings? are they not from hence? make them fit, and there will be no strife; were they even, there would be no odds. Some Rabbines that held the pre-existency of humane Soules, were of opinion, that in the beginning of the world, Soules were created by paires, Male and Female, and from hence (say they) it came, that Mariages were prosperous, or unsuccessful: he that matched to that person that was created with him was happy; but he that missed her, and was joynd to another, was miserable. Thus much is true of it: without doubt those that are coupled together, and are unmeet, will be no helps. From hence it was, some thinke, came the first use of that Ceremony of the Ring in Weddings, viz. to represent this fitnesse: that, if it be straiter then the finger, it will pinch; if it be wider, it will fall off; but when it is fit, it neither paineth nor slippeth: And thus it is with the Wife: if she be too little, she pincheth with disgrace; if she be too big, she falleth off by disdain: they fit the closest both for use and ornament, that are most fit and equall. Wherefore Mariages are called Matches, implying they should be, so, not onely upon a Morall, but as much as may be, upon a Civil account. I cannot stay: take the summe of all in these three particulars. Shee must be meet in

1. Religion.
2. Disposition.
3. Education.

## A word of each :

First, meet she must be in Religion : what fellowship hath Righteousnesse with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with *Belial*? or what part hath he, that believeth with an Infidell? You heard before, she must have Religion as to her conversation: now know also, she must have the same Religion as to her profession. This exhortation may to some seem needlesse, in this Land we live in, in regard we all worship the same God, and are called by the same name. But when I have sadly pondered, the many Divisions and Distractions, the Schism and Factions, the wide breaches, and the wilde confusions that are among us, whereby the *Father is divided against the Son, and the Son against the Father; the Mother against the Daughter, and the Daughter against the Mother*, saying, *Loe here is Christ, and there is Christ*: Christ in this Church, and Christ in that Church, and Christ in no Church; this being the juncture, or rather sad dis-juncture of things among us, I say that consideration prevailed with me, to premise this caution, that she be meet in Religion.

3.

2 Cor. 6. 14, 15

Luke 11. 53.

2ly. Meet she must be in disposition. I have read of an ingenious policy among the *Athenians*, that before they placed out their Children to any settled course of Life, they brought them into a Room for that end, stored and furnished with all kinde of variety, and narrowly observing, with what there they were most delighted, bred them up accordingly: If with Engines, to Manufactures; if with Books, to Learning, &c. First they studied their Tempers, and then they suited their Employments: something answerable is to be observed, before the entrance into the state of Wedlock. It behooveth thee first to be acquainted with thy selfe well, thy owne propensions, genius, and inclinations; and then with thy choice, whether she be analogicall, and correspondent, then there will be a Pleasure and Sympathy, a Consent and Harmony, constant and uninterrupted: she will be thy picture, and thou wilt be her looking-glasse; and you may both enjoy, behold, and cherish your selves in one another: but Fire and Water, if together, are alwayes wrangling, the

2.

*Parmen habet  
que tenenti Nare  
dei d. xi, i. bi se  
pervinua refer-  
vant Pergama,  
Nati. M. c. 13.*

Fire heateth the Water, and the Water quencheth the Fire : contraries will disturb each other.

3.

3<sup>ly</sup>. Meet she must be in Education. Some of our *European* Nations are so strict in this particular, that it is against their Lawes, for the Commonalty to Marry with the Gentry; because though other things might be convenient, yet their breeding hath been different: though that be something too rigorous, alwayes to be observed inviolable: yet common prudence, and experience telleth us, that they live most contented that are most equall, there being most unity, where there is most symmetry. If the Wife be too much above her Husband, doe you not commonly see, she either ruineth him with expences, or revileth him with reproaches? If too much below him, it is as usuall; either her former condition maketh her too generous, or her present mutation maketh her too imperious. Wherefore let not thy ambition carry thee too much above thy selfe, nor thy indiscretion hurry thee too much below thy selfe: he that reacheth too high may overstraine, he that stoopeth too low may sling downe himselfe; but he that standeth upright, is probably in far lesse danger, either of hurting or falling.

*Applic.*

I will winde up all in a double admonition, the one to Husbands, how to choose their Wives; the other to Wives, how to behave themselves towards their Husbands.

1.

First, To Husbands how to choose their Wives As King *Parrus* when *Alexander* (whose Prisoner then he was) asked him how he would be used, answered in one word, βασιλικῶς, that is, like a King; *Alexander* again replied, doe you desire nothing more? No, saith he, all things are in βασιλικῶς. In like manner, in the argument we are now about, it will hold as fully. Is it not good for any of you to be alone, and would you know how to choose an Help upon a civill account? I may answer also in one word, ἐμείως, choose her fit, meet for you. The direction is but short, but it is exceeding emphaticall, and comprehensive: would men but follow it, and conforme to it, you would see none of those shamefull anomalies, none of those rash and ridiculous inequalities, that are too oft compounded in the conjugall relation.

tion. But there are two grand Enemies to all decency and order, prudence and proportion; you know they are *Money* and *Fancy*; these commit the disturbances, and are guilty of all the Riots: where either of these is predominant, they will stick at no irregularity, they will wink and swallow even the worst of absurdities. Thus some Fathers will sel their unwilling Children, some Children grieve their indulgent & more experienced Parents: on the one hand, Parents through a sordid covetousness, are tyrants to children, on the other hand children through an unreasonable wilfulness, are disobedient to Parents: the Father commonly looketh only at the Purse, and the Child as usually mindeth nothing but the Person; the one looketh that the party be Rich, the other looketh that they be handsome: it may be neither questioned whether they be meet for thee.

That I may conclude; Let it learn Wives likewise how to behave and demean themselves with their Husbands, namely as Helps meet for them. In the Civill Law, a Servant is said to be ἀπερσων one that sustaineth no person, but is a dependant and adjunct to his Master, to accommodate his will to the will of his Master. The Wife is not the Servant, but companion of her Husband, but yet she is ἀπερσων also, one that sustaineth no person distinct from her Husband, and therefore must doe all things as is meet for him.

The Man saith of his Wife, when first created, *she is bone of his bone, and flesh of his flesh*; and so the Wife must look upon her Husband, when once they are Married, *as bone of her bone, and flesh of her flesh*, they are now united: all her promotion, interest, contentment, is joyned to his: both their particulars are bound up in one general, and like *Hippocrates's* twins, they live and dye together. It becometh her then to remember in all her actions, that nothing is fit for her; that is not meet for him. Let her then (I see I must have done) let her shew her selfe so, in every thing meet for him: meet for his Piety, by her fervent exciting; meet for his Progeny, by her carefull nurturing; meet for his Family, by her provident overseeing; meet for his Affections, by her endearing compliance; meet for his Will by her sweet compliance; meet for

2.

Gen. 2. 23.



his Disposition, by her prudent observance; meet for his Estate, by her proportionable expences; meet for his Health, by her most tender preserving; meet for his Sickness, by her most diligent restoring; meet for his Prosperity, by her sober gratulation; meet for his Adversity, by her patient submission: finally, meet in all things, by her dutifull conversation. Those that have such Wives as these, what the Almighty decreed in my Text for *Adam*, he hath performed for them: Seeing it was not good that they should be alone, he hath made them helps that are meet for them.

Ruth 4. 17.

At length (my beloved) my Text is finished, and I should now dismiss you, but casting my eye upon this new-joyn'd paire, the occasion of this dayes solemnity, I cannot let them goe untill they have a blessing: and it shall be that of the people at the wedding of *Boaz*, *Ruth* 4. 11. *The Lord make the Woman that is come into thy House like Rachel, and like Leah, which two did build the house of the Lord.* The Lord make her fruitfull as *Leah*, pleasing as *Rachel*. The Lord make her like *Martha*, and like *Mary*, which two entertained our Saviour. The Lord make her like *Mary* for her Piety, like *Martha* for her industry.

The Lord make the Man into whose house thou comest, like *Jacob*, and like *Joseph*, which two were famous in their Generations. The Lord make him like *Joseph* for his constancy, like *Jacob* for his frugality. The Lord make him like *Josuah*, and like *Caleb*, which two fought the battells of the Lord. The Lord make him like *Josuah* for his zealous service, like *Caleb* for his other spirit.

The Lord make you both like *Abraham*, and like *Sarah*, which two walked with God. The Lord make thee like *Abraham* for his fidelity & thee like *Sarah* for her conformity. The Lord make you both like *Zachary*, and like *Elizabeth*, which two waiked in all well pleasing. The Lord make thee like *Zachary* for his holinesse, and thee like *Elizabeth* for her humblesse: finally to pray for all things in the words of my Text, The Lord make you both mutuall Helps one to another here, and espouse you both unto himselfe for ever.

F I N I S.

*Wm. Daniel* 200 Jan: 1655



